

The American Friend

Old Series
Vol. LIII No. 10

May 16, 1946

New Series
Vol. XXXIV No. 10

Friends and Community Responsibility

W. Bruce Hadley

How Children Grow Religiously

A Summer Course

Man's Relation to the Land

A Statement of Principles

Friends in Forward Move

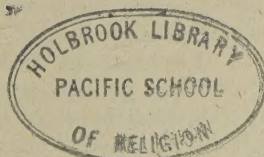
A Symposium

On the Rural Frontier

James E. Parker

East is West and West is East

An Editorial



The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For May 26—Finding a New Sense of Values

Luke 12:19, 20; 18:24-30; 19:1-10

PROFFERED FRIENDSHIP

The lessons thus far in this quarter have had to do with Jesus and his friends. We have studied about those people who responded favorably to the friendship of Jesus. The Scriptures have so much to say about the followers of Jesus that one might think that most every one reacted favorably to his proffered friendship, but such was not the case. In reality many were called but few proved to be choice ones.

In today's lesson we have a cross section of the experiences of Jesus in his attempt to make friends and win people for his kingdom. First is the sensualist. The man who found his greatest values in life in the world of his senses. He thought he had guaranteed to him, for the remainder of his years, freedom from labor and time for leisure, an abundance to eat and adequate stimulation when he was bored with life and wanted to escape from reality. It is difficult for a man who has lived a life of fleshly indulgence to see any value in a life of self-denial. No doubt he would have gladly added the friendship of Jesus in his quest for pleasure if he had thought that it would give a religious covering to his lustful practices. Jesus did not condemn him because of his choice, he only pointed out how foolish he was to live only in time when he might live in eternity.

The second person in our lesson who refused the friendship of Jesus is of another type. He had lived the strict life of the Pharisee. He had kept the law and he was proud of his accomplishments. Prosperous and religious and with an unimpeachable reputation, why should he toss it all overboard just to be a friend of a Galilean carpenter? He was very sorry, but what he had outweighed anything he saw in Jesus.

The study of the third character is most refreshing. Zaccheus was a man, small of stature but with a keen sense of perception. Probably this was the reason he had been made head of the custom's department. In his eagerness, he took a position in a tree so that he might see better when Jesus passed by. When Jesus offered to dine with him, he rejoiced greatly for he recognized in

Jesus the pearl of great price and he was willing to give all that he might have Jesus as an abiding guest.

In our attempt to apply the lesson in the "business of living," it is well to remember that Jesus sought friends by being friendly. He came to seek lost men, not to browbeat them. When they failed to choose the best, he had compassion for them while he pointed out the fearful consequences of their choice. When people refuse our friendship, we are tempted to resent their attitude and afterwards to pass them up. The condemnation heaped upon the "sinner" who refuses to accept Christ as his Savior is quite often traceable to the offended pride of the preacher who for the time forgets that God has given to all men the right of choice.

Questions:

Why did Jesus think it was foolish for a man to provide for comfort and security in old age?

Why did Zaccheus think it was necessary to make restitution?

When do Christians have the right to sit in judgment on the lives of others?

P. M. T.

For June 2—Expressing Friendship for Christ

Mark 14:3-9 Luke 10:38-42;
John 11:1-3

ADORATION AND SERVICE

In this continued study of Jesus and his friends, we are asked to think of the different ways in which friendship is shown. For illustrations we are asked to consider the household of Mary, Martha, and their brother, Lazarus, in Bethany. It was in this home that Jesus found hospitality on the occasions of his many trips to Jerusalem.

Simon, the leper, made a feast for Jesus and Lazarus, to which Mary and her sister Martha were invited. Mary's devotion for Jesus was expressed by the breaking of the alabaster box and the pouring of the costly perfume on his feet. On another occasion, while being entertained in the home at Bethany, Martha revealed her great friendship for Jesus by the constant care of his physical needs. We are told very little about the friendship of Lazarus for Jesus. At the tomb of Lazarus, however, Jesus revealed the strong attachment these men had one for the other when

Jesus was so greatly moved that those who stood by remarked how Jesus must have loved him.

The ways by which friendships are expressed are many and varied. The spontaneous acts of a true friend are unpredictable. They vary as the moods of a day in spring. In this they are always fresh and new and never follow a given pattern. Mary did not sit down to count the cost of the ointment she poured on the feet of Jesus. No doubt there were many other ways in which she expressed her friendship such as sitting at his feet and listening to his gracious words. It was difficult for Martha, the practical activist, to understand her sister. The meals were to prepare for the distinguished guest and his physical comforts were to be cared for if he were to know that he was truly appreciated as a friend.

Jonathan, heir to the throne of Israel, became so attached to David as a friend that he stepped aside and helped advance David to the throne. During the Civil War, there were many instances where a man voluntarily took the place of a friend who had been drafted. It may be a single rose plucked from a garden or a life poured out, but when given as an expression of genuine friendship, it not only encourages the recipient but it blesses the giver as well.

One of the finest ways to express friendship is to assist a friend in his major tasks. Jesus said, "Ye are my friends if ye do whatsoever I command you." Then later he said, "Go ye into all the world and make disciples of all men."

He does not call us servants, for a servant is not taken into the confidence of the master in planning the work, but he has called us friends. We need the inspiration for Christian service found in the realization that God has called us to join with him in planning the strategy and executing the plans to bring the kingdom of love and good will to all men.

There is a crying need today for Sunday school teachers and Christian leaders. If more Christians could only come to know the real joy of planning with the master teacher for the growth and development of boys and girls, such services would not be thought of as a duty but as a great privilege.

Questions:

Which is preferable, the kind of friendship shown by Mary or by Martha?

Why did Jesus commend the extravagance of Mary's gift?

Can friendship be properly shown by lesser gifts?

Is friendship of necessity a two-way street?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. LIII No. 10

May 16, 1946

New Series
Vol. XXXIV No. 10

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

East is West and West is East Since deeply the twain shall meet—

ONE of the least known sciences is that of inter-cultural principles. Even in the work of missions which have long been on the frontier of such relationships, there has probably been less understanding of that problem than of the program at home which placed them in "foreign" fields.

When the ideas from one culture are planted in the midst of another culture, it is one thing to consider what *ought* to happen and quite another to understand what actually *does* happen.

Religion has by its very nature so much of idealism, so much of "ought" in it, that it is difficult to be objective and realistic. Hence there is often not enough understanding and sympathy with the inherited traditions of the "foreign" culture and enough insight on how the two may share their values.

POLITICAL METHOD INADEQUATE

If that is true of missions, how much more true it is in political affairs, especially when they are backed by military concepts. A specific case in point is Japan. MacArthur has apparently displayed an understanding and a diplomacy far better than might be expected of a traditionally military mind. Even so, his policies, good as they may be, can hardly avoid the misfits that occur when our American patterns of political life are imposed on an oriental culture. It presents a problem that cannot be resolved by the orders of a military high command, although relatively well enlightened. Perhaps much of real value is being created in Japan, even though by military means, but it is far too early to appraise the long-range process.

The nature of the problem falls far more properly into educational and spiritual areas than into the political, and certainly more than into the military concept and function. The making of a new Japanese constitution has pointed up this problem more than any other act to date, according to press reports. Some Japanese, usually responsive to the American administration, say that it lacks genuine meaning for their national life—that it is too American.

Whatever the particular cases that might be cited, there is one evident fact emerging—the necessity of a long-range religio-educational policy that is two-way in its method. The "practical" Occident is meet-

ing the (to us) mysterious Orient. It is a meeting of East and West, and the problem is intensely interesting as well as baffling. In so far as the MacArthur administration sees and follows a policy of inter-cultural realism, the political aspects will reveal progress, although genuine progress cannot be achieved through military coercion. Finally, it is only education and religion of a fine order that can enrich and redeem an inter-cultural situation suddenly created by the end of a war.

We should not expect simple problems or quick answers. We should not even expect a finished "solution" to the problem for we shall never find it in this generation. We can only work for establishment of *conditions* and *relationships* by which answers can be *grown*, for we ourselves, the people of East and West, must *be* the answers. Such answers lie not in uniformity, but in the unity that comes by understanding and by good spirit. The political forms may vary, but human spirits can meet in unity.

If such a happy result finally comes out of the present state in Japan, it will be on the deeper planes of intelligent religion and thoughtful education. On those levels East and West can meet and on those levels they *must* meet if their contacts are not to become conflicts.

There is no impenetrable barrier between East and West, Kipling notwithstanding. We are insulated by ignorance, but that can be dissolved. We are divided by fear, but that can be dispelled. To do this we shall not begin on the surface, but at the depths on which Christ lived, in whom there is no East or West.

Where is "Operations Crossroads"?

THAT atomic demonstration planned for a distant point in the Pacific under the name, "Operations Crossroads," may be on the way to cancellation. Let us earnestly hope that it is true, and work to that end. If it were being done with all nations fully aware of the "secrets" of production, and with all of them sharing in an objective observation of the results it would be less disturbing. With an arrangement between English speaking nations, to the exclusion of others, it is little short of blackmail. It is one way of making demands on Russia with the threat of reprisals if she does not comply.

There should be, with all urgency back of it, a movement toward creating the conditions under which all we know about atomic energy can be shared fully with all nations. Those conditions should involve the control by an international commission, of all uranium deposits in every nation. Then every atomic bomb should be destroyed. Impossible, do we say? But the alternative is too fearful to contemplate—it is a veritable nightmare stalking through the dreams of men.

We are at the "crossroads," to be sure, but it is not some remote point in the Pacific Ocean. As of the moment it is in the Security Council of the United Nations—the only focal point at which effective international action is now possible.

In a somewhat more remote sense, the crossroads is the point at which humanity must choose between internationalism and world government. The only reason that it can be called in any sense "remote" is our failure to see the necessity for it and to urge that it be created. No longer is there a clear line between "anarchy" and "sovereignty." Each has become, in any time-measurement, a myth. Let us recognize it and act accordingly. There, is a crossroads indeed.

Driving our problem more deeply still into the realm of spirit, we find that a fundamental tussle is on in our souls and hence in our world between two ways of life. It is our human version of an awful Gethsemane in which there rages a conflict, an embattled choice, between surrender to the steady power of love or the flashing temporal might of men. As the conflict continues in our souls, so it is also expressed in our external relations. Spiritually we stand at the crossroads. That is the *real* plot on which the drama of world life is being played.

The conditions of today are not wholly unlike those in which Jesus lived. As he responded to his days, speaking to the *real* issues between contending groups, so must we, in whatever measure of wisdom we possess. It is against the eternal purpose of God that our faltering temporal steps must be seen and taken. This is generally called the "religious view." In our terms it is the Christian insight. We do not have to wait until all men are free of all inner conflicts to have a warless world, but there will be permanent peace only in so far as it is based on this one, all-consuming passion to know and to follow the way of life which is seen in Christ.

A Friendly Question

THE annual meetings of the Five Years Meeting Boards and Committees have passed. Their busy days with concerns that covered the earth brought into plan and program, opportunities for service which give the Five Years Meeting good reason for new life. On another page, part of their work is presented and the sustaining United Service Budget is given.

The advance in our united service plans for next year is something that Friends of the Five Years Meeting would expect. It is time now to plan a substantial increase in giving from our local Meetings.

A decision now to assume a definite percentage increase would open the way for a new and vital life, expressed month by month. Why should not each Meeting ask and answer this question at once, "By what percentage shall we increase our United Service giving this year?" Is not that a good question for the next Monthly Meeting for Business in *your* Meeting?

Quaker Woman Power at Muncie

IT was indeed cheering to observe the gathered power of Quaker Women at Muncie, Indiana. They convened nearly five hundred strong in their twenty-first sessions as the Woman's Missionary Union. They represented far greater resources in the several groups of women of our Meetings.

One sitting in as an observer could see the open mindedness with which changing missionary work must be met. He could also sense the conserving power of the faith which launched the women and missions movement decades ago. To sense the changing and the changeless in missionary effort is of the essence of success.

They faced many problems, one of which, was a closer coordination of Friendly agencies which are operating in similar areas of work. They were concerned that there should be no wasting of money on energies through unconscious overlapping or conflicts with other Friendly efforts. They did not arrive at a complete answer. That is *their* problem. We have confidence in the sincerity and ability of all of them to face and build their future in the terms of good churchmanship. The WMU dollar is a big dollar and it goes a long way.

Man Shall Live By Hyacinths

THE city of Caen in Normandy was almost levelled during the allied invasion. Families are now living in caves, "lean-to's" or any other kind of improvised shelters which they can create. Their needs for clothing and shelter are desperate. Yet on a street corner in that desolate city, an American churchman observed flowers being sold. Not only were they for sale, but they were being purchased by people who were trying to make homes out of their caves and shelters by the fragrance and beauty of flowers.

How readily we can understand these dear homemakers! They need homes and clothes before anything else, but their need for beauty and the atmosphere of home is even more *fundamental* though not *primary* to material needs.

Man shall not live by bread alone. He shall live by the Shepherd Psalm, the Beatitudes, St. Paul's canticle of love, friendships and neighborliness. He shall live by hyacinths. O ye who give of your food and clothes, forget not the deeper need. Give, but let it create a new spirit within you. Share your prayers and your hearts with them. They, like you must have "hyacinths."

E. T. E.

Friends and Community Responsibility

By W. Bruce Hadley

THE problems posed in J. A. Morris Kimber's article, in the April 18 issue of *THE AMERICAN FRIEND* on "Friends and Community Churches," compellingly suggest another arena for Friendly action as well as the community church—the Council of Churches. Shifting populations and new communities which he mentions are only one phase of community situations which in this decade cry out for a strategy larger than the program of a single congregation. Between the extremes of self-conscious denominational reticence on one hand and the unblushing aggressiveness of groups which ignore ecclesiastical courtesies on the other hand, is the "better way" of a fully cooperative approach to many of these problems by the churches.

Friends have ranged themselves with the ecumenical movement in its larger manifestations. It is fitting that they should take their full part in "local ecumenicity." From California, where Herschel Folger presides over the constructive work of the Southern California Council of Protestant Churches, to Connecticut, where Glenn Roberts is general secretary of one of the most effective state councils in America (field of labor for many years of a present associate general secretary of the Federal Council of Churches), there must be many instances of Friendly energies channeled into the Council movement.

SOME COUNCIL AIDS

During 1945, there were five hundred and one city and county Councils of Churches reporting to the Intercouncil Field Department. In a rapidly increasing number of communities, this expression of the life of the churches is at hand to be empowered or impoverished by the degree of support available—from Friends among others.

Councils of Churches are almost the latest emergents in a long succession of expressions of Christian cooperation, such as the Sunday school movement, the Y.M.C.A. and Y.W.C.A., the Christian Endeavor movement, and numerous societies created by the voluntary association of individuals for special projects of service. The important new element is the fully intentional and official cooperation of the churches which participate. A Council of Churches is no sporadic outlaw on the ecclesiastical scene. It is validated by the churches themselves. A Council's relationship to local churches is a most comfortable one. Where another agency exercises its jurisdiction on churches uneasily and on sufferance, often criticizing the churches for their unresponsiveness to the uninvited promoter, a

Council of Churches operates under a direct mandate. Its field of competence is defined with precision by the several churches themselves, and its service becomes an expression of themselves in action.

Under these conditions a Council can progressively meet a vast array of community challenges. In Dayton, Ohio, the Council of Churches has become one of the first great inland depots for the collection of food and clothing for the relief program of the Church Committee on Overseas Relief and Reconstruction. The "trackage" was there, commanding the confidence of the great majority of the denominational groups, ready to meet a situation.

In Chicago, our Friends Meeting builds its meetinghouse after the Church Federation has allocated a section of the city to be served by Friends by mutual agreement of the denominations operating through the church extension and planning department of the Federation. In Los Angeles, the great Protestant welfare institutions have been consolidated and greatly enhanced in prestige and financial strength through the constructive engineering of the Church Federation. In Detroit, Japanese Americans were given hospitality and protected orientation into jobs by the churches officially in action through the Council. In Wichita and Baltimore and Portland, quick adaptations of religious ministry were made to the mushrooming communities of war workers in a way that could not have been done as creditably by the Protestant churches had it not been for the Councils of Churches in those communities.

IN COMMUNITY FUNCTIONS

Special functions, community-wise, are possible for the churches in the field of week-day religious education and vacation religious education, in providing court workers to work with Protestant families, in the correction of unjust discriminations, and in any activities where the churches do better to make a united impact on the community.

By a united radio ministry, by "getting there first with the most" in opportunities for religious service, by dramatic emphasis on great Christian days of the year, a Council of Churches can materially affect the spiritual climate of a community in a way that definitely raises the work of a local church to a higher coefficient. "What the mission board is to the local church on the foreign field, the Council of Churches is to the local church in the city community."

While Friends are seeking an answer to the perplexing problems, Morris

Kimber very truly delineates, let them seek with a will to serve in the Councils of Churches in their respective communities. Certain of our great ones have set Friends apart in the ethereal separateness of being neither Catholic nor Protestant (a dubious distinctiveness, alas, which not even Friends can claim exclusively). Few Friends will take seriously, however, any suggestion that Quakers are not *Christian*. We are therefore, we trust, eager for the advance of the Christian cause at all levels. Pray God our search for a rationale for our "distinctiveness" may not keep us in Pharisaic aloofness from the streams of Christian life and work in the communities in which we live.

FOR THE FIVE YEARS MEETING

Having made this plea for a positive participation of Friends in the cooperative programs of the churches in their communities, I find myself polarizing somewhat differently from Morris Kimber with regard to the implications for the intra-congregational life of a Friends Meeting. My feeling is that we need more "denominational" life, not less. We can't be a silent partner or a weak sister in the ecumenical movement, and make much contribution.

As I see it, precisely one of the weaknesses of the Five Years Meeting has been its apologetic attitude concerning its mission in the world. Perhaps we need to do less debating about our peculiarities within the Five Years Meeting and get on with a program. We have always been feeling our pulse. We have stood still in a place of indecision, debating whether "to be or not to be"—something. For a long time we abdicated from our responsibility for having a proper "denominational" concern for our youth work—because some of us were bemused with the mystical word "movement." That situation is happily improving.

We failed, as a Five Years Meeting, to stand on our "denominational" feet and look after our boys in prison and CPS and in the armed forces with even a visiting ministry. The function went by default to other hands. The top responsible body in the Five Years Meeting (I speak as a former chairman of the Executive Committee) has been riddled with weakness. Instead of a responsible group which has squarely shouldered a denomination's responsibilities, it has been something to be circumvented by men of action and to be "handled" by those who constitute themselves trustees for Quakerdom.

It should have an extensive regeneration so that it carries much more initiative and occupies the action areas in

our church life. The board on Christian Education has demonstrated to us very happily how this trend can be reversed. That group has developed a vigorous tradition of thorough discussion, division of labor, and creative group action. It is organic.

FOR A NEW VIGOR

The day must come when we can be ourselves in the Five Years Meeting. We are what we are. The elected leadership of the Meetings which comes up to the Yearly Meetings and the chosen leadership which is the pastors, should be honored with a creative part in making us what we shall be.

The secretary of the Executive Committee of the Five Years Meeting, should be released and multiplied in his service by an adequate corps of assistants and

clerical helpers which would compare favorably at least with a good church federation office. Some financial taboos should be smashed so that the church could ask its opulent individuals for sorely needed money as easily as do a score of semi-independent organizations whose financial agents now move in on our Meeting memberships like an army of locusts.

I am for a *denominational* program of vigor and power which will forget its indecisions and self-effacing apologies. Let the Five Years Meeting—the only organization which is *legally* competent to be the denomination for its constituent Meetings—find its health of mind by striking forward with full vigor, and out of its strength add sinews to cooperative effort for community service where it can.

On The Rural Frontier

By James E. Parker

ARNOLD J. Toynbee in *A Study of History* says that every civilization first committed spiritual suicide before it decayed. Our civilization, based on the experience of history, is in the last stages of spiritual suicide. An ancient Chinese sage wrote: "It is better to light a candle than to curse the darkness." Let us light a candle in this darkness and build little cells of creative living that will be like young trees growing out of the decaying logs in the fallen forest.

The best place to begin is in agriculture, the basic industry and man's first art, the art of feeding men. Today it is being industrialized as the small farms are bought, put into large estates and farmed by hired laborers under managers. Industrialism is evicting the small owners from the land as truly as the Rome-Carthage wars drove the peasants from the land, resulting in large estates farmed by slaves. This was the beginning of the decay of Roman agriculture.

Here in a war-mad world, on the rich corn land of America, let us try a new "holy experiment" in cooperative farming and creative living! Many are thinking along this line. Alexander Miller in a recent issue of the *Intercollegian*, writing on the "Dark Side of Britain," finds "only two small groups of young people in Britain having a program for the future"—the sixty thousand conscientious objectors and a like number of communists. In the back-to-the-land movement of English pacifists, he sees hope for the future.

OPPORTUNITY TO DEMONSTRATE LOYALTY

Our first aim is not making money but building the Kingdom of God. Like the pacifist Christians of the first centuries who had to outlive and outdie the pagan

world to earn their right to live, the C O's in the twentieth century must outlive and outdie this so-called Christian world, the inhabitants of which are living like pagans. Because they would live by the power of the Spirit and refuse to sanction conscription, war, and nationalism as a means of holding a decaying world together, many have been denied citizenship as worthless to the defense and life of the nation. Let us meet this challenge! Let us prove to the world that the men and women who have so known Christ that they cannot support a selfish nationalism or engage in war are not the country's dangerous enemies, but are a most creative asset and loyal defenders of its life and perpetuity.

The American people willingly spend billions of dollars and send millions of their sons and daughters to the far corners of the world to fight and die for victory, to save the country and, at the same time, destroy their home-land by letting its top-soil erode by wind and water. The most essential raw material for a nation's defense, its safety and its life is its top-soil. "To gain control over the soil is the greatest achievement of which mankind is capable," writes Jacks and Whyte in *Vanishing Lands*. We, in America, have not gained control over the soil. All our science has not been able to rebuild the soil as fast as we have been destroying it. We have betrayed a God-given trust of dominion over the land. We have not only robbed our country and humanity but we have robbed God. No man or people can rob God and get away with it.

A few months ago Mt. Cassino was much in the news when it was bombed by the American army. It was from Mt. Cassino that Benedict sent forth his monastic brothers to work on the land and then for the first time in seven hun-

dred and fifty years, after Hannibal had devastated the land, Italian agriculture was successfully revived. American agriculture will not be saved from decadence or the fertility of the soil preserved by Government payments, but it will be done by men conscious of their sacred obligation to God to keep and preserve God's good earth. This work will be done, in its beginning at least, by little minorities.

TIME FOR CREATIVE AND COOPERATIVE LIVING

I am not seeking Utopia. My faith in Jesus Christ makes me an idealist and also a realist, knowing that only hard work and sacrifice can make the ideal become real. With Victor Hugo I believe that "nothing in the world is so powerful as an idea whose time has come."

Among the C O's in the CPS camps and in prison are many men with the spiritual qualifications, knowledge of farming, machinery, and live stock necessary for the success of such a venture. This is pioneering and we must move slowly, feeling our way. I suggest a start be made after the manner of the fifty-fifty stock share lease. The land owner furnishes the land and the C O's the labor. The land owner owns half the live stock and machinery and the C O's jointly the other half. Half the gross production of crops and live stock goes to the land owner, and half of the cost of producing same such as seed, fertilizer, feed, machinery repairs, etc., is paid by him, and the C O's receive half of the gross production and pay half the expense.

It is best if those who work the land are land owners and provision should be made for the cooperators to become land owners. To illustrate, as a land owner I buy a piece of land for ten thousand dollars and a cooperator has one thousand dollars to invest in land and I sell him a one-tenth undivided interest in that land, giving deed for same. He then receives the land dividend on that amount of land and has no interest to pay which often leads to foreclosure in times of depression.

This farm should be one where men can come to study and learn how, working with nature, they can gain control over the soil, not to exploit it, but to keep it, preserve it and defend it. In time there should be accumulated a little library at the farm and rooms to house those who come for conference and to learn how to start other cooperative farms—a hostel for the seekers. In these little cells of creative living on the cooperative farms we would be rendering a service to our age comparable to that which Benedict rendered to the agriculture of his age. It is time to light a candle in the darkness and many will see, and other candles of creative living and cooperative farming will be lighted in the land.

Friends in Forward Move

Annual Meeting at Richmond

A Symposium

PEACE BOARD TAKES ON NEW LIFE

Eight Yearly Meetings were represented in the annual sessions of the Peace Board. The fellowship enjoyed by the members, meeting about the fireplace in the parlor at the East Main Street meetinghouse, was one of the chief values of the occasion. Invitation by the Mission Board to spend a half-hour on two afternoons at Morton Center were appreciatively accepted. Refreshments were served and members of the two Boards became better acquainted. Through addresses and discussion, our total task was more clearly understood and Friends were encouraged to seek means of coordinating the work of all departments more effectively.

Much of the sessions were spent in sharing experiences, projects and method used in the various Yearly Meetings. In each instance, Friends were found to have been active in the interests of Civilian Public Service, and in participating actively in various phases of relief. Legislative measures, such as conscription, have also claimed much attention. The value from these discussions was, first, in the encouragement of other members and, secondly, in the practical suggestions which members exchanged.

Concerns, too, were shared. These in most instances centered on the lack of genuine interest in a constructive, positive peace education program by so many of our people.

The Peace Board has recently printed a pamphlet entitled, "An Action Manual," with helpful suggestions for local Monthly Meeting committees. These are to be distributed through the respective Yearly Meeting committees. Other materials in mimeograph form have been prepared which give more brief suggestions for local Meetings. Also, suggested methods for Yearly Meeting committees are available. Four general policies are being stressed.

First. All peace education and effort must have a spiritual basis. They must spring from within. The efforts in this field must be closely linked with those in Evangelism, Christian Education and all other departments seeking to bring persons to an understanding of God and into fellowship with Him and seeking to nurture Christian faith.

Second. The Board believes that it has an immediate and urgent task in helping to bind up the wounds occasioned

by war. Every local committee on Peace and Service is urged to do all it can in the area of relief. The "Action Manual" gives practical suggestions for such projects. Friends are also encouraged to be alert to legislative issues of importance and be faithful in expressing their convictions to representatives in Washington. It is hoped that local groups who become active in these emergency projects will have an acquired interest in national and international affairs which will stimulate them to take an active part in an expanded peace education program later.

Third. Peace education cannot wait for a later or more convenient time. Helping to relieve suffering caused by war is in itself an effective means of bearing a peace testimony. Thought given to it may make it even more so. Coin banks on the dining room table, for example, in which children share in gifts for relief may help to develop a sensitiveness to human need and aid in overcoming the adverse influences of the war years. Local committees are urged to acquaint themselves with pertinent peace literature and provide such for their Meetings and encourage study groups. Yearly Meeting committees are asked to assist local groups and procure books for circulating libraries and use all other means available.

Fourth. The importance of personal visitation in meetings was stressed. Committees and superintendents of Peace in Yearly Meetings and Quarterly Meetings need to visit personally those who have the right to look to them for leadership and suggestions. Entirely unofficial visits of concerned Friends were also encouraged. Interest may be stimulated through local institutes or through world outreach conferences in which related interests such as missions may also be considered. Placing peace literature on a table is not sufficient. Groups must be formed for study or for group discussion. Institutes or conferences are helpful in which groups assemble for consultation, or to listen to concerned persons, to committee members who are prepared to give helpful suggestions and to experts in some particular field such as legislation.

The Peace Board will assume responsibility for a full time executive secretary after the first of September. During the past year and a half the Board has employed a secretary jointly with Civilian Public Service. The latter program has been a significant experiment and a

means for bearing witness to our stand for peace. However, the Board now wishes to expand its program and service to Friends and has been granted the assurance by the Executive Committee of a budget sufficiently large to employ a secretary with travel expense to make him available throughout Yearly Meetings, in youth conferences and in various areas where he may be helpful to those interested in the cause of peace and goodwill.

ROBERT B. SHATTUCK

A DECADE IN CHRISTIAN EDUCATION

The year 1946 ends a ten-year period of growth and service for the Board on Christian Education. The Board meeting was one of evaluation of a recognition of needs that have been inadequately answered, and a time of promise as the departments looked forward with new understanding to a program that now has a basis of experience and organization.

From its beginning, the Board on Christian Education has tried to know not only the needs of the local Meeting but also the contribution it makes to the cause of Christian education as a whole. It has sought to contribute to the needs, and to strengthen the relationship between the local Meeting and the Board, through field-work conferences, inter-visitation, service projects, and literature. In the regular publications, it has endeavored to improve their quality by giving a greater spiritual and Friendly emphasis to their content and by offering practical helps for their use.

The extent of work undertaken by the Board is shown by the following notes made from Board records for the ten years of its existence. It is necessarily far from complete, but is suggestive of growth and outreach.

1937—Organization completed with five departments of work; Jeanette Hadley was employed as editor by Publication Board.

1938—Young Friends pilgrimages and caravans conducted; *Opening the Doors for Christian Education*, first publication.

1939—*Christian Education Exchange*—a semi-annual news-sheet for children's workers started; book-display suitcase, or traveling library organized; packets on Christian home life for the use of parents and teachers.

1940—Jeanette Hadley gave part time

as secretary to Board; "Student Summer Service," in cooperation with Mission Board, was started; "Christian Education Month" packets and materials prepared; Quaker Haven Youth Conference was held which produced *Handbook for Young Friends*; helps for teachers of Group Graded Lessons for primary and junior level in new form called *Children's Teacher*; *Thoughts of God for Boys and Girls* promotion undertaken.

1941—Special attention to curriculum and lesson materials; resignation of Jeanette Hadley; Lillian Shepard became new editor; Board asked to feel responsible for promotion of THE AMERICAN FRIEND, resulting in Worker's Page and a page on the adult Sunday school lessons; Christian Education Month initiated.

1942—"Christian Education Month" well established; "Cooperation of Mission Board in preparing missionary lessons for our quarterlies; first general book list for Christian workers; Charles Thomas and Canby Jones in the field for summer work called "Ministry to Youth."

1943—Employment of full-time youth secretary; Yearly Meeting superintendents and pastors attend Board meeting; leadership conference at Quaker Hill; Young Friends have conference; new kits for children's workers; vacation school emphasis; conference of Sunday school superintendents; publication of *Quaker Meditations I*.

1944—Emphasis given to evangelism in Christian education; "Christian Education Month" material portrayed in THE AMERICAN FRIEND; study of intermediate material made by special committee; visual education committee appointed; publication of *Quaker Meditations II*.

1945—Reorganization of Board due to increased responsibilities of staff; Quarterly Meeting Youth Fellowship groups organized; greatly increased field for members of staff; joint conferences with Peace Board on "Helping Children and Young People to become Peacemakers;" publication of youth leaflet, *It Matters Greatly*; publication of *Quaker Meditations III*.

1946—"Christian Education Month" prepared for THE AMERICAN FRIEND; material ready for *Quaker Meditations IV*; Young Friends Summer School at Quaker Hill; planning group for large conference of Young Friends in 1947; conference for leaders of children's work; Student Summer Service with three times as many applicants as last year; new publications prepared; departmental programs to be published later.

NELLIE H. MARKLE

THE MISSIONARY ADVANCE

The American Friends Board of Missions met in its fifty-second annual session, April 24-27. Of the forty-two members, thirty-three were present. During part of all the sessions, fifty visitors were in attendance. Among the visitors were: Dr. A. A. and Mira Bond, on furlough from Kenya Colony, East Africa; Alvaro Miranda, ex-commander of the secret police of Cuba and former student of the Friends' school at Banes; Arthur and Lucy Morgan of T. V. A. farm and former president of Antioch College; and Emory Ross, former missionary to Africa and at present chairman of the Africa Committee of the Foreign Missions Conference of North America.

JAMAICA

As we have watched the work in Jamaica develop, it seemed that the time was near at hand when the Friends' Jamaica Mission, as such, should be discontinued so as to throw more responsibility on the Yearly Meeting which was organized following the action of the Five Years Meeting in 1940. Since then, the Yearly Meeting has grown considerably in experience and in a sense of responsibility for a united development of the work of Friends in that island.

It should be made clear that in speaking about the discontinuance of the mission, we are in no sense speaking about the discontinuance of Friends' work in Jamaica. The mission is the organized body of the American missionaries. In Jamaica there was a unanimous opinion among both the Jamaicans and our American missionaries that the time had come for the mission to be discontinued. Consequently the Board approved the discontinuance of the mission in order that increasing responsibility might be thrown on the Yearly Meeting. We shall continue to aid the Friends in Jamaica, however, with both money and missionaries.

Harry and Esther Wellons will remain about two more years while Harry seeks to finish his work of bringing the various schools together at Clermont. Margaret Farlow will also continue as superintendent of Lyndale and as home economics teacher. Members of the Board expressed appreciation for the seventeen years of service of Florence Mae Smith who will not return to Jamaica under the new arrangement. Wendell and Faye Farr have moved to Seaside as pastors. One of Wendell's major responsibilities will be to develop a leadership training department in connection with Happy Grove School. Zephaniah and Frances Cunningham will transfer from Port Antonio to Highgate as soon as a pastor is secured for

Port Antonio. One is being sought in this country. In addition to her other responsibilities, Margaret is serving as pastor of the Highgate Meeting until the Cunninghams can move there.

CUBA

Word has just been received that Emma P. Martinez is having to withdraw from her work in the school and Meeting at Puerto Padre because of ill health. By continuing in active school work until the age of eighty-five years, she has already gone far beyond what normally would be expected of any individual. Juan and Clara Sierra of Banes have been appointed to assume the responsibilities as principal of the school and pastor of the Meeting.

The Board approved the solicitation of special funds amounting to \$36,960 for the Holguin School. Most of it will be used for construction work undertaken to care for the most immediate needs of the enlarged program required by government changes in the improved course of study. The enlargement of our facilities there has long been delayed due to the war. This request has come at a time when it could be delayed no longer.

A study shows that this school has a most enviable record. Being founded in 1902, it came into existence at the same time that the Cuban people obtained their freedom. The total enrollment on March 9, 1946, was three hundred and fifty-four in its elementary, secondary, and pre-university courses. Of the nineteen teachers employed, all the secondary and pre-university professors have their doctor's degrees from the National University of Havana. The average tenure of all teachers is ten years.

During the past ten years, 4,160 official examinations have been taken, with eighty-six per cent passing. Among the graduates there are six ministers, sixty-eight teachers and school principals, forty-one doctors, thirty-two lawyers, nineteen druggists, five engineers, and forty-three business men.

Today, with thirty-nine subjects to teach in the secondary and pre-university courses, the school has the same physical equipment and number of rooms which it had in 1929 when sixteen subjects were taught in the secondary department. Because of the extremely cramped condition, we are forced to enlarge the class room facilities at this time. Further announcements will be made later.

PALESTINE

The Board was distressed by the news from Palestine growing out of the political strife which is increasing in intensity in that unfortunate land. With the open conflict between the report of the

Anglo-American Commission and the determination of the Arab League that Palestine shall not be taken away from those who have inhabited the country for the past two thousand and five hundred years, there seems to be no possibility of a peaceful settlement in the near future. This has intensified the problems in connection with our schools.

The Board approved a much-deserved furlough for Mildred E. White who has been one of our key people in holding a steady hand on the turbulent affairs connected with our schools and Meeting in Ramallah during the past several years. She is expected to return to this country sometime late this summer and will need a long rest before speaking at the various meetings. Rolla Foley will be asked to return to Palestine to continue his unusual contribution to the music of the Near East after he completes the work on his Master's Degree. For this next year, two music teachers, a science teacher in the boy's school, and a pastor for the meeting will be needed.

MEXICO

The Board approved the request of Mexican Friends for the establishment of a young women's hostel at Victoria, provided it can be established within the framework of the Mexican laws. We have long looked forward to the time when a hostel might be established at Victoria to furnish a Christian home atmosphere for some of the many girls and young women who came to Victoria to attend the state secondary and normal schools in this educational center.

AFRICA

One of the most interesting discussions at the Board meeting was that related to the question as to whether we shall initiate a movement toward a more Christian economic system in Africa. The people of Kenya Colony are rapidly emerging from a simple tribal life to an industrial civilization. In this precipitous change there are many pitfalls. Likewise there is much that is evil in our highly mechanized and materialistic civilization which we might help these people to avoid if we should begin now while they are emerging from their simple tribal relations.

Uppermost in the minds of the Board members was the establishment of the new Yearly Meeting in Kenya Colony, East Africa. This has been one of the goals toward which Friends both here and there have been working for the past forty years. The date had been originally set for the first two weeks of September of this year. But that date may have to be postponed because of the difficulty of arrival by that time of representatives from the Five Years Meeting. Four or five persons are under

consideration for appointment but the Board left final arrangements with the Executive Committee.

Everett Kellum, who for many years has been in the educational department of the mission, was appointed head of the industrial work to succeed Fred Hoyt who is retiring because of age. The educational department of the government has authorized the support of another educational worker in the girls' school to work with Dorothy Pitman. The office was asked to seek such a person.

MERLE L. DAVIS

WOMAN'S MISSIONARY UNION IN CONFERENCE AT MUNCIE

The twenty-first General Conference of the Woman's Missionary Union is now past history as far as dates are concerned, but it will live on for years to come in the minds and hearts of the men and women who were there.

There were five hundred registrations at the Friends Memorial Church in Muncie, Indiana, between May 1 and 5. The hospitality of the Muncie Friends was truly heart-warming, and the cooperation with them of the other churches and civic organizations of Muncie was appreciated. The Muncie Star carried pictures and news articles on the conference every day. Some pulpits in other churches were filled by our missionaries on Sunday. Muncie Friends had organized details and anticipated our needs so well, that to all outward appearances, the machinery ran without a hitch.

As we arrived and learned of the illness of our national president, Helen E. Walker, consternation fell upon all, especially upon the Executive Committee. They went into session and worked out the business and mechanics of the excellent program which had been already prepared. Only with the cooperation which each member of the Executive Committee gave, could the conference have been carried on. The Yearly Meeting Union presidents, missionaries, and every one present, rallied to the responsibility, so that by the end of the week, we all felt that the conference had been inspiring and full of help. Helen Walker was able to be present at the last session on Sunday evening.

The devotional half-hours conducted by Caroline Trueblood, Whittier, California, were the peak of each day's program. Dividing the worship theme, "For Thine is the Kingdom, the Power, and the Glory," into three parts, she called on us to search our hearts for spiritual values and to relate them to the home. She said, "To send children forth with a Christian foundation, prepared to meet the responsibilities of

adult life, is the greatest work of the world."

We were thrilled, as, day by day, we listened to addresses by Esther Rhodes, Harold Cooper, Dr. A. A. Bond, Edward Linton, Merle Davis, Eleanor Stabler Clarke, Norman Young, Errol T. Elliott, Murray Johnson, Ward Applegate and Susannah Crowe. Many missionaries and others had a part on the program, representing service in Japan, Africa, Cuba, Jamaica, India, Palestine, Alaska, and our Tennessee and Oklahoma fields. Esther E. Baird, missionary-emeritus of the group, was present all week, a blessing to all. The number of people on the platform during the week, taking part in song or speaking, neared one hundred.

Since our great desire was to make this a working conference, we had workshops on two afternoons dealing with world order, race, the family in our town, and missionary education. These proved of value to those who went to their special interest workshop.

Muncie Friends arranged the music throughout the week. This went like clockwork and lifted our spirits as good music, well-rendered, always does.

The Executive Committee for the new biennium has a few changes. Helen E. Walker continues as president; Faith Terrell and Ruthanna Hadley are the new vice-presidents; Mildred H. Maxwell, recording secretary; Marie Hadley, treasurer; and Nelle Little assistant treasurer. There are two new secretaries of departments; Ethel Payne, Missionary Education; and Miriam Levering, Peace and Public Morals. The other members are the same as last term. A new division of the department of Missionary Education, Christian Service, was added. Irene Hoskins, educational secretary of the Friends Board of Missions, was named to this position. She will supply us with information as to what we can do with our hands, such as sewing, knitting etc. to meet specific needs on each of the fields.

Resolutions were adopted which showed Christian thinking and attitudes, forward-looking in their hopes for our country's actions. One outstanding value of this type of conference is the spiritual growth of such a large number, growth which comes from sharing real responsibility and working together. This number increased further as many were required to take the place of our absent president.

We look forward to the leadership of Helen Walker for another term, and expect further growth as we go forward with our theme as our prayer, "Thy Kingdom Come."

FREDA M. HADLEY

While you wait for great things, the door to the little ones may close.

CONCENTRATING OUR PLANS

Report from the Executive Committee

It is the business of the Executive Committee to receive and review the programs and the askings of the boards and committees of the Five Years Meeting. The Committee then incorporates their financial requirements into a United Service Budget with assigned quotas for each department.

That is the financial aspect of the work of the Executive Committee, but it is by no means all. More fundamental still is the consideration of the principles on which the Five Years Meeting service rests and the spiritual issues involved in our planning.

At the beginning of our recent sessions, considerable time was given to a devotional period led by the remarks of the chairman, A. Ward Applegate, and the meditation presented by Alexander C. Purdy. Our minds were centered around "the one absolute value, the will of God." The value of men as such and the value of our service have reality only in the measure that they find and express the will of God.

The Committee gave extended consideration to our ecumenical responsibilities. The work of the World Council of Churches was interpreted by Harry N. Wright, our representative on the American Committee. The Federal Council of Churches and its regular and special meetings were reviewed. Important work is being done through our cooperation with other Christian bodies.

A new study on "Policy for the Five Years Meeting" was begun. A brief outline of our fundamental responsibilities was introduced and will be further developed.

The several departments presented their plans. Out of them arose discussions of our next chief steps forward. The Committee on Evangelism was particularly urged to assume new life and vigor. The work on our mission fields was outlined and special solicitation for emergency items was authorized. The need for a total program, both home and foreign was considered. It is felt that we must at once begin the development of a more adequate, over-all program, in keeping with good churchmanship. The coming year should reveal progress.

Some major advances include (1) the development of a pension system for workers, (2) a revision of the Discipline which is now to be put in its final corrected form and (3) the employment of a full-time secretary of Stewardship and Finance, in the person of Norman E. Young. (4) A significant step ahead has been made in the work through Quaker Hill, center of Friendly meetings and leadership training.

In keeping with the Five Years Meeting action, a committee of ten Friends was appointed to direct the securing of an office building. The pressure of per-

sons and work inside the present inadequate structure is critical.

Plans for the conference of Five Years Meeting of Friends in the spring of 1948 were started. This conference authorized by the Five Years Meeting last October, will fall halfway between the 1945 and 1950 sessions and will serve to keep a continuity of spirit and program alive. This will consist of Friends who are on the boards and committees of the Five Years Meeting and other Friends who

are interested in the several departments. Complete plans will be announced later.

A spirit of cooperation was generated in a united meeting of boards and committees through a common dinner and fellowship during the week of board meetings. Algie I. Newlin, presiding clerk, was chairman. A. Ward Applegate, led in the discussion. The occasion created a spirit which preceded and infused the sessions of the Executive Committee.

E. T. E.

The Family Needs a Larger Truck

DURING the days from April 22 to April 30, members of the Five Year's Meeting family gathered in Richmond, Indiana, to plan our work for the next year. How we wished that every member of the family could have been there! But we are a large and widely-scattered group and so many of us are tied down by the necessity of earning a living that we cannot get to the family reunions very often, some of us not at all. All of our Yearly Meetings were represented, though, and we were able to hear and talk over our concerns and needs for the near future. We also looked down the road beyond the close of the fiscal year, March 31, 1947, and there we saw other needs which should begin to claim our attention now—concerns which will take more than just a year to complete.

One member made a good suggestion which we should like to carry out. He called our attention to the fact that we have been trying to haul a five-ton load

on a three-ton truck. Actually it was better than that: we did try to haul about ten tons on a truck with about eight and one-half tons capacity last year—and there were times when we wondered if there would be a breakdown. Fortunately it carried us through. We all agreed, however, that now is the time to provide ourselves with adequate hauling facilities—the load will be larger this year. Our "children" have discovered that their tasks are larger. In fact, it was noted also that we have quite generally "grown up" and every member is taking on man-sized jobs.

That peek we took into the future showed us that all these tasks are going to be still larger in the next few years. We are all happy about that—as a family we are seeing our privileges and we intend to enjoy them to the full. Best of all, since these privileges all concern the building of the Kingdom of God, we face them with faith and courage, believing that the one whose Kingdom we seek to

UNITED WORK BUDGET FOR THE FIVE YEARS MEETING OF FRIENDS 1946-47

FIXED CHARGES

Cooperative Fund	\$ 7,800.00
------------------------	-------------

ALLOCATION

Board of Education	\$ 50.00
Board on Christian Education	11,000.00
Board of Missions	68,000.00
Committee on Evangelism	700.00
Committee on Ministerial Training	300.00
Peace Board	4,000.00
Board of Public Morals	800.00
Committee on Social Order	300.00
Committee on Stewardship	200.00
Committee on Aged Ministers and Missionaries	600.00
Reduction of Indebtedness and Reserve	4,250.00

\$90,200.00

\$98,000.00

establish will put within each of us the ability and determination to match our vision.

We shall hear what these various tasks are in detail as opportunities are afforded. We present on this page the minimum "space" which each will require and, as you see, the total cost of "transportation" is going to be \$98,000. The ideal way for us to provide this, of course will be in twelve monthly installments of \$8,200 each. That will carry the load at a regular speed and that, we know, is by far the best and most economical way to operate the truck.

Of course, we quickly decided what the "spending money" for the family should be. The house must be kept in proper order before any of the members can go out adequately equipped for the year's work. That comes to a little more than last year—costs are up—we have all found that out. The total assessment budget is \$8,195.58 or eleven and one-half cents per member.

Getting back to the transportation again—that larger truck we need for the family, what share of that cost should each member bear? Well, we have always left that to the decision of the family gatherings of Yearly Meetings. We are going to do that again this year. We shall all need to give more, a total of \$10,000 more than we did last year and we shall rejoice that none of the load had to be left behind for lack of adequate transportation. That "larger truck" is available—let's get it!

NORMAN E. YOUNG

TURNING THE TABLES

When Branch Rickey, president of the Brooklyn Dodgers, signed up Negro Jackie Robinson to play short-stop for Montreal, one of the Dodger farm teams, he was asked why he did it. *Look* magazine reports him as saying, "I'm doing it because I can't help it. I cannot face my God much longer knowing that his black creatures are held separate and distinct from his white creatures in the game that has given me all I call my own."

Jackie himself, has some strong ideas on the subject. One day recently, when he was expecting Harold Parrott, secretary of the Brooklyn Dodgers, to call with some cameramen, he called the clerk at the Woodside, the Harlem Negro hotel where he was staying, and asked that his guest be shown to his room as soon as the party came in. The clerk asked immediately:

"Are they white or Negro?"

"White," Jackie replied.

The clerk retorted: "We don't allow white folks in this hotel."

Jackie checked out. He would have no part in any racial prejudice.

MEANNA CHESERTON-MANGLE.

HOW CAN WE HELP CHILDREN TO GROW RELIGIOUSLY?

A Summer Course at Wilmington College

Many Friends Meetings have expressed a sense of need for more training in Christian education for their Sunday school workers. This need on the part of pastors has also been often remarked. To meet this need, a religious education course with a practice class will be held at Wilmington College this summer for the third season. The dates are June 10 to July 12, five weeks. The



WILMINGTON COLLEGE
Wilmington, Ohio

course may be taken for college credit, (four points) or by others who do not desire the credit (auditing). Credit for the International Leadership Training Courses may be secured if desired. The tuition when the course is taken for credit will be \$28; for auditing, the tuition would be half that. Women students may board at Denver Hall at \$35 for the entire five weeks; the room rent there is \$10 for the five weeks. Rooms may be secured in private homes for \$12 to \$15 for the five weeks.

The teacher of this work is again to be Lillian White Shepard, editor of five of the Friends Sunday school publications. The Wilmington class is really two courses, one in general principles and methods of religious education (Number 303), meeting at 1:30 every afternoon except Saturdays, the other, practice teaching, meeting at 2:30 (Number 304).

Students are encouraged to take both courses because they are so closely related. The practice course cannot be taken without the principles course. The following description of the course will give those interested a little idea of what will be taken up.

For the first two weeks the class will think through problems that will prepare them to teach the children, such as: What are my own religious beliefs? How can I strengthen and perfect my own religion in order to make my life more happy and effective? (This will involve an attempt to deepen and extend their own prayer life on the part of those in the class who desire to do so.) What are we really trying to do in the Christian education of children? How do children learn religion? We shall discuss the main theme or direction to take in teaching the children's class which is to follow; what are the greatest needs of children today; how can we meet that; general methods of guiding the group.

After the children's class has begun, the college class will continue their study dealing with such problems as: How can the Bible be used to bring about religious growth on the part of children? How can we help children to worship? How can a public school teacher help her pupils grow religiously? The use of stories in religious education, visual education, dramatics, various other activities. How can discipline problems be avoided or met? What music is an aid to religious growth?

The subject for the children's class to pursue has not been definitely decided upon. It should be chosen to meet their deepest needs. Just what has the atomic bomb done to these Wilmington children since the class met together last summer? Has a terrible fear and dread been forever planted in their unconscious minds, however much they put it out of their conscious minds? Can that wound be opened up and purified forever, so that these children may go on through life completely without fear and with an unshakable trust in a good God and in the final victory of love, and with an over-flowing friendliness for Japanese, Germans and all human creatures? Perhaps we should make an attempt at this. In doing this we shall try to uncover for the children the teacher's resources to serve such ends, particularly the resources in our own holy book, the Bible.

The Five Years Meeting Board on Christian Education is cooperating in this class, especially in giving the time of their staff member, Lillian Shepard. Both the College and the Board as well as the teacher, offer this course to Friends in the hope that it will help to meet a real need.

It is great and there is no other greatness—to make one nook of God's creation worthy of God...to make some human heart a little more blessed, less accursed.

THOMAS CARLYLE

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

MAN'S RELATION TO THE LAND

A statement of principles which shall underlie our national, state and individual actions. This was signed by leaders in the Roman Catholic, Protestant and Jewish churches, among whom were five members of the Rural Life Association.

WE HOLD:

God created the world, of which the earth is a portion, with a purpose, and through his loving Providence He maintains the world for the good of human beings. Therefore, all human beings possess a direct natural right to have access to created natural resources.

God's intention in creation is to enable man to live with dignity in accord with his noble nature and destiny, to develop his personality, to establish and maintain a family, and to be a useful member of society. Society exists to fulfil these aims.

The Good Earth

The land is God's greatest material gift to mankind. It is a fundamental source of food, fiber, and fuel. The right to use such elemental source of life and development is essential for human welfare. No law or contract is superior to natural law. A fundamental human right is not to be denied or rendered ineffective by legal ordinances, apparent previous rights or obligations.

Stewardship

Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of social responsibilities. It is in fact a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for his family and fulfil social obligations. At the same time, the land steward has a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the giver, and as a loving inheritance to his children's children.

The Family and Land

Since the family is the primary institution, access to land and stewardship of land must be planned with the family unit in view. The special adaptability of the farm home for nurturing strong and wholesome family life is the reason for the universal interest in land use and rural welfare. A unique relationship exists between the family and the vocation of agriculture. The farm is the native habitat of the family. The family's welfare must therefore have the first consideration in economic and social planning. Throughout the history of the United States these fundamental prin-

ciples have been worked out through national and state legislation, and they have been upheld by court decisions and popular acclaim.

Land Use and Human Welfare

Efficiency in land is not to be judged merely by material production but by a balanced consideration of the spiritual, social and material values that redound therefrom to person, family and society. The land is not to be a source of benefit to a favored few and a means of servile labor to the many.

Second only to making land available to the family is the responsibility of society to encourage and to educate the land stewards in the proper and most efficient use of the land and in such techniques as will make them masters of their own economic destiny.

The Tiller's Rights and Duties

The worker on the land and his family possess the first right to the fruits of their toil for a decent standard of living. Second to such right come the rights of any non-operating owner and of the state. Rural people have the right to receive directly their just share of the economic, social and religious benefits in organized society.

The stewards of the land owe sacred duties and obligations to God, the community and humanity. A faithful and honest fulfilment of their responsibilities goes hand in hand with their rights and privileges.

Suggested methods for the practical application of the declared principles on land policy:

1. Make use of the land an integral part of socio-economic planning and thinking.

2. Insist that education for land stewardship and the productive home be outstanding features of rural education.

3. Emphasize a special program of enlistment and training in secondary, liberal arts, technical and professional schools for professional service to the rural community.

4. Make the family-type farm operated by the owner a major objective of legislation and planning.

5. Reform the system of taxing land and improvements so as to facilitate access to natural resources, security of tenure and proper land use.

6. Revise land sale and rental contracts, mortgage obligations and other debt instruments so that no loss of ownership or insecurity of tenure be possible except through negligence or injustice on the part of the farmer-operator.

7. Discourage large land holdings as undemocratic and unsocial.

8. Where large-scale production is necessary and advisable, encourage the use of cooperative techniques with local ownership and management.

9. At all times encourage cooperatives as a means of intellectual, moral and material advancement.

10. Where and when large-scale industrialized farming exists and requires employment of seasonal or year-round labor, demand for such labor group a living family wage, decent housing conditions and collective bargaining.

11. Urge that wages and housing for the laborer on the small farms be decent and just. Low wages and poor housing for the farm laborer tend to lower the reward and standards of living of the family-type farmer, bringing his own family labor into competition with the poorly paid hired hand.

12. Extend social security provisions, particularly health, old age and survivors' insurance, to farm people and other rural dwellers.

13. Develop locally owned and controlled business and industry in rural communities.

14. Encourage development of the "one foot on soil and one foot in city" type of living as greatly advantageous to the family when adequate cash income is secured from work in industry or commerce.

15. Make land settlement possible for returned soldiers and displaced war workers through proper financial and educational planning, provided qualified people so desire and sound arrangements can be made.

The foregoing statement was made public on August 24, 1945, by Rt. Rev. Msgr. L. G. Ligutti, National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines 12, Iowa; Dr. Benson Y. Landis, Committee on Town and Country of the Home Missions Council of North America, the Federal Council of the Churches of Christ in America and the International Council of Religious Education, 297 Fourth Avenue, New York 10, N. Y.; and Dr. Gabriel Davidson, The Jewish Agricultural Society, 386 Fourth Avenue, New York 16, New York.

Additional copies of this printing may be secured from the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies three cents each; \$1.00 per hundred; \$5.00 per thousand.

PEAL TO THE CHURCHES

From the Federal Council

Heartbreak is the portion of humanity
ay. Hordes of uncared for little chil-
drift across Europe and Asia.
meless wanderers, broken families
bed of every earthly possession, still
uggle blindly to find some ray of hope.
the aftermath of war, added to the bit-
hate and greed which gave it birth,
overwhelmed mankind with woe un-
akable.

It is human greed and human ignor-
ance which keep the larder bare for hun-
reds of millions. The fellowship of star-
vation can but prepare the way for an-
thy and desolation more terrible than
for itself. When countless homes are
ruined and destroyed, then bitterness
is corrosively at the protective walls
of brotherhood. In the spiritual vacuum
left by war, fresh wars of hate boil up
to engulf new victims. Thus hope be-
comes as deep a need as bread.

The rebuilding of life and hope in
Europe and Asia, and Africa calls not
only for material gifts of food and
clothes and for the physical reconstruc-
tion of church institutions. It awaits as
well such resurgence of the life of the
spirit as will cause the churches to bring
bear upon the problems and issues of
our time the penetrating insights of the
Christian gospel. To help bring this to
pass is to share in Christian reconstruc-
tion.

To a bruised and beaten world, the
church must show Christ's mercy and
love. We cannot be the means of
shortening his arm when the cure of
human ills awaits the healing of his
touch. Every branch of the Christian
church must call its members to faith
and sacrifice. We must lay open our in-
ward hearts to the accents of Christ's
words—"Inasmuch as ye have done it
unto these least, ye have done it unto
me."

Shall Christ go unfed and unheeded in
the bleakness of unbridled fear and need?
What is that in thy hand?

WHEAT AND BEER

In view of the stringent restriction
 the milling of wheat flour and the pro-
 tection of white bread made effective
 March 1 by executive order from the
 President of the United States and the
 general food shortage throughout the
 nation and the world, the following fig-
 ures may be of interest to you. In Jan-
 uary, 1946, the brewers used 4,829,994
 pounds of wheat and wheat products
 to manufacture beer. This is an increase
 of 1,520,674 pounds over the amount of
 the same products used by the brewers
 in January, 1945. In February, 1946,
 the brewers used 5,712,312 pounds of
 wheat and wheat products to manufac-
 ture beer, an increase over the consump-

tion of these same products for the same
 purpose in February, 1945, of 2,354,392
 pounds. The February consumption of
 wheat and wheat products by brewers
 was 882,318 pounds larger than that
 of January the same year.

Now the sugar picture. In January,
 1946, the brewers used 17,918,687 pounds
 of sugar and syrups. This is an increase
 of 747,610 pounds of these same pro-
 ducts as compared to January, 1945.
 During February of this year the brew-
 ers used 18,631,807 pounds of sugar and
 syrup in making beer. This is an in-
 crease of 1,310,033 pounds as compared
 to February, a year ago. In February
 of this year the brewers used 713,153
 pounds more of sugar and syrups than
 in January of this same year. These
 figures come from the regular report of
 the Alcohol Tax Unit of the Department
 of the Treasury of the United States
 Government. What the story will be for
 March we do not yet know. The presi-
 dential order anticipates that the brew-
 ers will obtain approximately 70% of the
 products for making beer that they used
 in 1945. While the citizens of this na-
 tion are still under strict rationing of
 sugar and allowed only five pounds per
 person over a four months' period, it
 does appear that the brewers are the
 favorite nephews of Uncle Sam and it
 just doesn't look right.

SEEK EARNINGS OF CO'S

The National Service Board for Re-
 ligious Objectors has gone to a top
 Washington law firm to obtain advice
 on how to get hold of \$1,128,756—wages
 earned by conscientious objectors and
 impounded by the Department of the
 Treasury.

Men sent to Civilian Public Service
 Camps earned about \$75 monthly, of
 which some \$16 went for board and lodg-
 ing. Since the law and regulations as
 to what to do with the remainder were
 drawn carelessly, or deliberately loosely,
 no one knows exactly what should be
 done with the money, which was ordered
 to be held impounded until the end of
 the war.

The National Service Board wants to
 know whether to sue, or to have legis-
 lation introduced in Congress for distri-
 bution of the funds to men who earned
 the money. Some denominations would
 object to going to court, and the con-
 sensus among observers here is that
 eventually the money will be turned over
 to various denominations on a pro rata
 basis. It's fairly certain the men who
 earned the money won't get it unless
 a lot of minds are changed.

Difficult times call not for lament but
 for clear thought and vigorous action.

Shopping Companion For The Next 90 Days



©1946 THE WASHINGTON POST

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

RECONCILIATION

God hath given to us the ministry of reconciliation. II CORINTHIANS 5:18

* * * *

No reconciliation—within a single human soul, between man and wife, in a family, an industry, a nation, or between nations, was ever built on a lie or a half-truth. "Ye shall know the truth and the truth shall make you free"; conversely, aught but the truth leads to slavery and strife.

A. J. MUSTE

* * * *

Not a single day did they cease to teach and preach . . . in the Temple and at home.

ACTS 5:42 (Moffatt)

* * * *

If we seem to acquiesce in the attitudes of violence which come into the home

through news channels, the children will soon take these as the norm. But if we are careful to point out from time to time the inconsistencies between these attitudes and Christian, Quaker standards, the children will be quick to take a discriminating attitude themselves.

HAROLD CHANCE

* * * *

War is an inherent, inevitable, and essential element of the civilization in which we live because it is the final large-scale flowering of the domination of violence which almost all the time permeates all our human relationships. Hence our aim can be nothing short of building an entirely new civilization in which domination and violence of all kinds plays a small and steadily decreasing part. We must change non-violently and deeply the motives, functions and institutions of our whole culture. This is indeed a task to stir people's imaginations and energies.

RICHARD GREGG

. . . non violent resistance *with* love is able to conquer cruelty, violence, aggression, and other abuses of power.

RICHARD GREGG

* * * *

Attitudes of which we should rid ourselves include fear, anger, so-called 'righteous' indignation, fondness for money and desire for power over others.

RICHARD GREGG

* * * *

There is no resting place for expanding love, short of God and his whole kingdom. If our love ceases to expand it will perish, as a tree planted in a narrow pot must perish if it does not break the vessel that confines it. But this is the mystery of love; that as it grows wider and wider objects, the narrow loves are not made less, but are made more perfect.

KENNETH BOULDING

* * * *

Therefore if thou bring thy gift to the altar, and there rememberest thy brother hath ought against thee

FINAL MOMENT

With eagerness we watch the budding trees,
Anticipating miracles before
The plenteous sweetness of their winter store
Has ever been exhausted by the bees.
We feel the ground for summer garden space,
And when we find it sodden, we deplore
The sterile waiting of a month or more,
Impatient with the season's days of grace.
Expectancy at times seems premature;
And then, on days of splendor, we are sure!
There comes a moment far too great for words—
More richly celebrated by the birds
When they, with thrilling notes, exultant sing,
And joy of joys! We know that it is Spring!

R. FURNAS TRUEBLOOD

LOVE ENTERS MEEKLY AND GOES

And here rushing, building—
Building?
A name, an institution, a fortune . . .
Love enters meekly and goes to a corner.

Who can understand?
Light words seem heavy and forced,
The tongue will not roll
And laughter rumbles deep, trapped—
Dissonance in a wild torrent,
The calculated music of avarice and greed
Sweeps peace and beauty down and under . . .

What can we think? How can we hear
The music of peace and love?
We sacrifice to the god of our puny greatness,
Crush all men, climb over and above them,
Lunge and plunge in our sleep,
Or are swept under . . .
Love enters meekly and slinks in a corner.

JOSEPH HOFFMAN

THE DREAM ALONE

The dream alone
Of love and unity is true;
And all the world,
All the world of getting
And what we have, is false.

The dream alone of brotherhood
Stands out
Like a rock of salvation
In the wind-torn,
Storm-wrecked world,
And all the rest is false:
Wanting in measure,
Wanting in soundness,
Ripped asunder
By the wind
And washed down
Into the sea.

JOSEPH HOFFMAN

ORCHARDS IN THE SUN

Blossom-white and April-sweet,
Orchards in the sun
Tell to every passer-by
Wintry days are done.

Fire has swept the market-place,
Bombs have wrecked the square;
But wrens are in the cherry-tree,
Robins in the pear.

This is then the victory,
Perfect and complete,
Blossoms on a cherry tree,
And petals at our feet.

BONNIE DAY

Have there thy gift before the altar, and
to thy way; first be reconciled to thy
brother, and then come and offer thy
gift.

MATTHEW 6:23-24

* * * *

Toleration should . . . be only a pass-
ing mood; it ought to lead to acknowl-
edgment and appreciation. To tolerate
a person is to affront him.

GOETHE

* * * *

Love . . . is always eager to believe
the best.

I CORINTHIANS 13:7 (Moffatt)

* * * *

All who have committed themselves
to the way of love and non-violence
must remain in fellowship and unity with
each other, not thinking of themselves
as more orthodox or useful pacifists than
those who put their emphasis in a dif-
ferent place.

A. J. MUSTE

* * * *

We must continue to live in the faith
that in the end, love like His, rooted in
the life of God, will be triumphant even
now in this world of explosive forces of
destruction. There can be no more im-
portant mission today . . . than to wit-
ness to the invincible power of love and
truth and the wisdom and patience of
the kingdom of peace. We must above
everything else bear an undivided al-
legiance to the way of life that counts
on and holds fast to the unseen and
eternal forces.

RUFUS JONES

* * * *

There must be amidst all the confus-
ions of the hour a tried and undisturbed
remnant of persons who will not become
purveyors of coercion and violence, who
are ready to stand alone, if it is neces-
sary, for the way of peace and love
among men, determined to weary out
all the devices of force and cruelty, and
to take the kingdom by meekness and
unfeigned love. And this loyal remnant
must be settled in mind to demonstrate
the reality of this faith, and be willing
to endure any sacrifice, even the last
full measure, to make this way of love
work and prove its worth in a world
that glorifies force.

RUFUS JONES

* * * *

Strengthen us, O God, in our resolve
to be ministers of reconciliation. Purge
us of fear and anger, pride and the
desire for power. Help us to reconcile
differences between individuals, between
churches, between classes, between races,
between nations. Sensitize us to the
needs of others and aid us to help fill
their needs. Above all, keep us ever
mindful that we must become reconciled
to ourselves and with Thee before we
can truly be ministers of reconciliation.

FORUM

C. O. EDUCATIONAL AIDS

Editor, THE AMERICAN FRIEND:

I have read with interest Luther War-
ren's letter, in your issue of March 21,
on seeking scholarship aid for CPS men.
Certainly he is pointing to one of the
most important needs ahead of CO's re-
leased from CPS and prison. It would be
most unfortunate if CO's, by reason of
loss of their own resources and failure
of access to financial assistance, were
forced to give up the continuance of
their education. We cannot afford to lose
any of the trained leadership that such
men would furnish.

At present the Friends, Brethren, and
Mennonites are offering tuition scholar-
ships to CO's, and in addition to that
some educational grants-in-aid. In addi-
tion, several of the larger denominations
have surveyed the needs of their men
and are attempting to find funds for
their assistance, although the inability
of these churches to raise funds to meet
the costs of supporting their men in CPS
may augur difficulty in raising educa-
tional aids.

With few exceptions, colleges, aside
from those of the peace churches, have
not set aside special scholarship funds for
CO's, although they have variously en-
couraged the men to apply with the ex-
pectation of being favorably considered.
Certainly it would be desirable if special
scholarships could be widely available.

Nevertheless, mere tuition would solve
only part of the problem. Many CO's,
like GI's, have wives and children, and
in order to continue their education,
need larger funds to support their de-
pendents, and such funds are more diffi-
cult to obtain.

In addition, there are many men who
do not wish to attend denominational
colleges or receive aid from church
bodies, and there are others who for one
reason or another do not come under
any of the present limited provisions.

Altogether there exists a need for very
substantial funds before all the men who
wish to continue their education will be
enabled to do so. We are at present sur-
veying the scholarships available from
various foundations. Also there is in pro-
cess of organization an educational fund
to be raised and administered by non-
peace church groups, with a present goal
of \$100,000. It is too early to say whether
this latter plan will be realized. If not,
the problem will probably fall back
mainly upon the peace churches, with
whatever supplementary assistance may
be had from the other churches and from
the success of individuals in obtaining
help from colleges and foundations.

Whatever the sources of financial as-
sistance, the need is most acute and rep-
resents a problem that should be of deep
concern among persons who do not wish
to see CO's further handicapped and their
trained services lost to good causes.

BRANFORD P. MILLAR,
Secretary Interagency
Demobilization Committee

Box 1636,
Washington 13, D. C.

✽

FOR COMMUNITY CHURCH

Editor, THE AMERICAN FRIEND:

In his article on "Friends and Com-
munity Churches," Morris Kimber asks
for comments on the question which he
raises: Will Friends lose testimony
through cooperating with other denomi-
nations to provide religious training and
leadership in communities where an ade-
quate religious program is not otherwise
possible? I hasten to comment because,
as the pastor of the Protestant churches
in Hinesburg and Monkton, Vermont, I
have responsibility for the work of four
denominations: Baptist, Congregational,
Friends, and Methodists. After five years
in Hinesburg, I find myself very much
in favor of federated churches or other
forms of cooperation.

Sometimes churches cooperate for rea-
sons of economy and efficiency, but I
agree with William Adams Brown (see
his *The New Order in the Church*) that
another force has been at work to bring
about cooperation. That force is the mind
and spirit of Christ. Our Lord command-
ed us to love one another. That com-
mandment requires us to do four things:
1. understand those from whom we differ;
2. then respect them, so far as that dif-
ference is due to honest conviction; 3.
further to cooperate with them in all
matters that do not involve a betrayal
of conscience; 4. finally, to maintain fel-
lowship with them in spite of differences.

Surely, this testimony of love is the
one which we all want to bear. Through
it all, real gains are made. By it the
Quaker movement will spread. Already,
the Friendly spirit has penetrated into
other branches of the Christian church. A
concern over human suffering, opposition
to war, and a desire for the baptism of
the Holy Spirit are attitudes common to
all sincere Christians. Neither is consci-
entious objection to military service sole-
ly a Quaker conviction today. Through
the testimony of love and cooperation,
Friends and all other denominations will
not lose their particular principles, but
will find them enriched and extended—
"Except a corn of wheat fall into the
ground and die, it abideth alone: but if
it die, it bringeth forth much fruit."

CHARLES W. SAUM

Hinesburg, Vermont.

FAVORS COOPERATION

Editor, THE AMERICAN FRIEND:

THE AMERICAN FRIEND of April 18, carried an article by Morris Kimber dealing with the question of what action Friends should take in regard to opportunities for establishing Community Churches.

It is a commonly accepted axiom that nothing remains static. In spite of this tendency, our group has, to a large extent, retained its original basic purposes. George Fox and the early Friends discovered certain truths which have been carried along from generation to generation up to the present time. It is true that we have not always given these truths the clear cut, forceful presentation they had in the beginning. The newcomers, or "convinced Friends," however, have made a valuable contribution in the presentation of these truths. For this reason, I do not feel that we need to fear the consequences of the accession of new members through the Community Churches. In the beginning of the Quaker movement, there were many new accessions to our group. We absorbed them without losing our "testimony." I believe the grace of God will be sufficient to give us victory in this situation.

Three suggestions are offered to help us meet the problem:

1. Let's seek to win genuine converts to the Christian faith. George Fox said it was his purpose to bring men to Christ and leave them there. Established believers may either become active or affiliated members, depending on whether they do or do not accept our doctrines. We have an established pattern for meeting that situation. New converts will usually accept the doctrines of the church in which they were converted.

2. Let's admit we need to have a better understanding of what Quakerism really is. We are apt to become engrossed in present-day problems and difficulties. Similar problems and difficulties have been met and conquered in the past. The wisdom of the ages belongs to us and we should use it to the best of our abilities. We have a rich heritage of Quaker literature which might be used to good advantage. Study classes and discussion groups should be organized to get a better understanding of Quakerism and its application to the needs of the modern world. A central training school for prospective pastoral leaders and missionary workers would be a valuable asset.

3. Let's depend on the leading of the Holy Spirit to carry us through to a great and glorious victory. Morris Kimber mentioned our observance of spiritual rather than material ordinances. This is the outward expression of our faith. It should go much deeper than that. Jesus told us that when He went away, He would send a Comforter to guide us

into all truth. The atomic age has brought us face to face with problems we never dreamed of facing. We must learn how to listen to God as He speaks to us through the Holy Spirit. Then we must teach others the same lesson. This is the only hope of a sin-stricken, fearful and bewildered world.

GARLAND HANSON
Santa Barbara, California

Book Reviews

The Good Crop, a forthcoming novel by Elizabeth H. Emerson, mentioned in these columns a few weeks ago, is a fictionized account of the life of William Rees from the time of the removal of his father's family from Tennessee to Vermillion County, Illinois, in 1830, to his death in 1890. As a young man, William became possessed by a desire to raise a good crop of children. The book is the story of the hopes and fears, successes and failures which he and his wife, Rebecca, experienced in dealing with their eleven children. Included in their aspirations was that for a preacher in their family. This was abundantly fulfilled in the person of Levi Rees, oldest son, who became both in fact and fiction, a Friends' minister of far-reaching usefulness.

In a later novel, the author hopes to carry the story of the Rees descendants, later yields of the good crop, to the present time.

The Good Crop will be published by Longman's, Green and Company in the fall of '46 or spring of '47.

NEW PUBLICATIONS

The 1946 Calendar of Yearly Meetings has been completed and quantities sent to Friends' Centers throughout the world. The Calendar this year, as formerly, lists the name of each Yearly Meeting, the place and time for holding it as well as the name and address of the Clerk. In addition are listed the addresses of all Friends' Centers. Published by the Friends World Committee, 20 So. 12th St. Phila., Pa., the Calendar is for free distribution to all who may be able to use it.

The Quaker Peace Testimony, a pamphlet by Bertram and Irene Pickard, the first chapter of which appeared in the an issue of the *Friends World News*, was ready for distribution on April 15. The pamphlet is a report on a study made by Bertram and Irene Pickard on the peace testimony in the Society of Friends. It deals particularly with the period immediately preceding and during World War II. Copies may be had through Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

Mimeographed copies of requests for membership as received by Fifty-Seventh Street Meeting, Chicago, are available at fifty cents each in limited quantities. These make interesting reading and mirror the kind of seeker response which Friends often find in this decade. Order from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The message must be accepted by the messenger, without reservation, as God's message to him, before it is offered as God's message through him.

WALTON HARLOWE GREEVER.

For Younger Young Friends

FRIENDSHIP BREAD

"The Holy Supper is kept indeed, In what we share with another's need. Not what we give but what we share, For the gift without the giver is bare."

In high school you will probably read the poem, "The Vision of Sir Launfal" by James Russell Lowell. Towards the end of that beautiful and thrilling story the hero, Sir Launfal, hears Jesus, who is disguised as a beggar, say this to him.

One day out of every week the students at the University of Wisconsin practice these words. They pay forty-five cents for a lunch that really costs fifteen cents. The other thirty cents is used to help buy food for the hungry people of Europe. At Oberlin College in Ohio, many of the students have on simple meal each week instead of their usual hearty lunch. And the money they save is used to buy food for Europe too. In New York City, one day this winter hundreds of school children gave up big lunch and ate a small one and sent the money that was saved to buy food for children in other lands.

One thirteen year-old girl in Pennsylvania wrote a letter to President Truman, asking him to do everything he could to get food over to Europe's hungry people. She ended her letter with these words, "We cannot teach democracy to starving people."

There are many people who give large sums of money to help feed hungry people but there are many, too, like the students at Oberlin and the University of Wisconsin, and the school children in New York, who do not have much money to give but who share what they have. These may seem like small amounts of money but pennies and nickels make dollars. And dollars buy food and life-giving vitamins. Those who share with a real feeling of love give hungry people more than just bread. It is bread—and friendship.

QUAKERDOM • AT • LARGE

Clyde Allée has recovered sufficiently from his accident that he works in his laboratory at the University each day.

* * * *

The dates for the opening of Oregon Yearly Meeting are: Meeting on Ministry and Oversight, June 13, 2:00 p. m.; opening session of Yearly Meeting, June 14, 9:30 a. m.

* * * *

Harold Chance and Norman Whitney have returned from England and the Continent. Their report of attitudes in Europe regarding the future is much less than cheerful. They will report more fully through these pages.

* * * *

Permission has been granted for the AFSC, with other agencies in CRALOG, to administer relief in the French zone of Germany. First part of CRALOG shipment for April has been sent: 6,667 cartons powdered milk, 25,056 pairs of children's shoes.

* * * *

The American Friends Service Committee is planning to send into the Russian zone of Germany from Geneva, \$50,000 for a trial shipment of cod liver oil, milk, medical supplies and other relief supplies to be administered by the Red Cross.

* * * *

Helen E. Walker, president of the Woman's Missionary Union, was subject to temporary illness during the conference at Muncie, Indiana. She has improved, however, and was able to attend the last session of the conference. She was elected for a second term.

* * * *

The annual Ministers and Workers Conference of Western Yearly Meeting was held with Union Street Friends, May 6-8. E. Raymond Wilson and Robert Shattuck were the visiting speakers. This was the thirty-fifth annual session.

* * * *

The home of Gilbert and Minnie Bowles in Honolulu is a source of spiritual and intellectual stimulation, as Friends who know them would expect. They are now in a series of meetings every Sunday afternoon in which they are placing the life and teachings of Jesus over against the problems of today.

* * * *

Raymond Wilson, secretary to the Friends Committee on National Legislation, called at the Central Offices recently. He reports the swiftest action known in recent years when both the Senate and the House raised the ceiling on quotas of food to Germany. Other pictures are less cheering.

New England Yearly Meeting of Friends will be held at Phillips Academy, Andover, Massachusetts, from June 19-24. Please note that this is a slight change from the dates previously announced. Information about the Yearly Meeting plans may be secured from George A. Selleck, 5 Longfellow Park, Cambridge 38, Massachusetts.

* * * *

Recently the *Des Moines Register* gave considerable space to Scattergood Friends School at West Branch, Iowa. Under the caption, "Quakers Run Interracial High School," they depicted the purposes of the school and printed several excellent pictures. In yet another issue, they carried a story and pictures on William Penn College.

* * * *

Chester B. McKean, minister of the Traverse City Friends Meeting, is in the hospital with a fractured back. Being a concerned pastor, he has conducted meetings for worship in the hospital. A blind patient plays the piano. Two young people came to his bedside for a wedding ceremony. He has been especially happy in association with Judge Gilbert, a friend of former years, now a patient. Others have come to him for prayer and counsel.

NEWS OF OUR MEETINGS

Anderson, Indiana, Friends Meeting received three new families into membership on Easter Sunday. William J. Sayers, their minister, gave the commencement address at Webster, Indiana, High School.

* * * *

The combined choirs of the First Friends Church of Muscatine, Iowa, and the Bloomington Friends church near the city, with true friendly cooperation, presented the Easter cantata, "Christ's Redeeming Love," by Rosemary Handler, to large, appreciative audiences in the two churches. The cantata was under the direction of Millard Mills, with Ruth Herlein as accompanist. It was presented at Bloomington on Easter Sunday morning, and in the evening at First Friends in Muscatine, and conveyed impressively the Easter message of hope and love.

* * * *

At the suggestion of the pastor, Leonard R. Hall, the district workers of the New Castle Meeting met each evening of one week in March at the home of a member. After a brief season of instruction and prayer, they went out calling upon those whom they thought might become members of the church. As a result, forty-three new members were re-

ceived on Easter Sunday. The Bible school has purchased a moving picture projector to be used wherever and whenever it may be helpful. Each adult Bible class has promised to sponsor a social for the whole church once a month this year.

* * * *

The women who comprise the Willing Workers shared with the Monkton Ridge Monthly Meeting, New England Yearly Meeting, in the purchase of a large reproduction of "The Head of Christ" by Hofmann. The picture was hung in the meetinghouse just before Easter and was dedicated on Easter day by the pastor, Charles W. Saum. During the winter months a Christian Life Institute was held on six Tuesday nights in the homes of various members. The first three nights were devoted to planning for Christian Education in the local Meeting, and the second three sessions faced the task of evangelism. As a result of the Institute, week day religious education was started for two district schools, and plans were made for a vacation church school.

* * * *

The Easter thought was carried throughout the day at Dublin, Indiana, Friends Meeting on Easter Sunday. A program consisting of recitations, songs, and exercises was given by the Nursery, Beginners, Primary and Junior Departments during the Sunday school hour. A very impressive devotional period, "The Bible Easter Story," was given by eight intermediate girls. During the worship hour, the pastor gave the message, "Living for the Future." The choir sang two beautiful anthems. Five new members were welcomed into the fellowship of the church. A vesper service was held at four o'clock when the cantata, "The Seven Last Words," was given by a robed choir of twenty-four voices, under the direction of Marie Wiggins. The church entertained the choir on the following Thursday evening with a musical social in appreciation of the splendid service rendered by the group.

* * * *

Lindsay, California, Friends report an active year under the leadership of their pastor, Wellington W. Whittlesey. Among visiting speakers have been R. Ernest Lamb, Yearly Meeting superintendent; Fred Gavitt, en route to Guatemala, Vercia Cox of China; Joy Ridderhof, former missionary to Honduras; Judge M. C. Summers, president of the Anti-Narcotic League; Dr. Stephen Stanton Myrick, a former missionary to Malay. The union Good Friday service was held in the Friends church, the

pastor being the speaker for the sunrise service.

Among meetings held in the church were the Tulare County Christian Endeavor convention; the WCTU annual institute for Lindsay and Strathmore; the first executive meeting of Youth for Christ, and the first Youth for Christ meeting will be held in the church next week. The State Young Temperance Council Convocation will also be held in the Lindsay Friends meetinghouse in May. Wellington Whittlesey, who is director of this organization, was speaker for the Y.T.C. at Fresno, and also spoke over the radio in behalf of relief for starving Europe. Berkeley Quarterly Meeting, for the first time in several years, met at Lindsay. The Lindsay missionary society sent gifts in the amount of \$230 to missions and \$300 to the Service Committee.

QUAKER WELCOME TO U.N.

From *New York Herald Tribune*

New York, April 16, 1946

To The Chief of Delegation of U.S.S.R., care of U.N. Hotel Waldorf-Astoria, New York.

Our Quaker congregation welcomes you to New York in the hope that you can lead the United Nations in well-founded progress toward a better world.

Our fellow Quakers have carried relief work into many suffering countries in the last thirty years, and we believe we feel more under the burden of the need to encourage you because of the needs of the world that have been discovered by our fellow Quakers.

We too are trying to help build a better world. We shall welcome you, or any of your staff, either at our eleven o'clock Sunday morning meeting at 221 East Fifteenth Street, or during week-days at our Quaker center, 144 East Twentieth Street.

Several of our committees on relief work have offices in that center.

We trust that God will prosper your efforts to bring about a world in which nation shall not raise hand against nation and in which the nations shall not learn war any more, but will learn to live together in the virtue of that life and power that does away with the occasion of all war.

Signed by direction and on behalf of the Twentieth Street Congregation of Friends,

EDWARD THOMAS

FIRE AT PACIFIC COLLEGE

Fire has struck at Pacific College in Newberg, Oregon. On an early Sunday morning, fire was discovered in the upper part of the south wing of Hoover Hall. Before it could be brought under control, the top part was almost totally destroyed. This part housed the Departments of

Music, Art, Typing, the Biology laboratory, and a large science class room. All of the equipment of the Music Department was destroyed. A part of the men's dormitory section was burned and all of the roof was damaged or destroyed. All of the boys were forced to vacate and considerable water damage resulted in the unburned part.

Insurance was carried but, of course, will not cover the unusual costs of new construction. If sufficient financial help comes, we shall consider building a new and more adequate building. If not, we may have to patch up the old one. The College is appealing for immediate financial aid from its friends.

EMMETT W. GULLEY, *President*

A RURAL LIFE PROJECT IN TENNESSEE MOUNTAINS

The Friends Demonstration Farm in southeastern Tennessee consists of one hundred acres of ground, almost half of it too steep and wooded for cultivation. It is a typical farm in that section. The soil is a red clay underlaid with shale. Good crops can be produced if deep plowing and subsoiling are practiced. Fertilization is also very important. Diversified farming is the answer to the problem of meeting the economic needs of the people. We are endeavoring to put into practice on the farm the best farming practices and introducing good live stock into that locality for which there is a dire need.

We feel that this program is doing very much to solve a very pressing need.

CHARLES AND CHARLOTTE SCOTT

THE QUAKERS SAY:

As we look at Germany, Japan and other dictatorships that have used military conscription to indoctrinate their young men, we see what it has done to them. It has made them consider the state, not God, as supreme; it has taught them that the individual exists for the good of the state, not the state for the individual. We look today in the Axis countries for those who have stood out against this philosophy and upon them we hope to rebuild democracy and freedom on the ruins of dictatorship. Why, then, should we think we can preserve our own democracy by indoctrinating our boys with the principles of dictatorship? An army must always be a dictatorship.

J. HENRY SCATTERGOOD,
for Society of Friends, Committee on National Legislation,
November 30, 1945.

He that wrestles with us strengthens our nerves, and sharpens our will. Our antagonist is our helper.

FRIENDS, COME TO FRIENDSWOOD!

Oftentimes for health or economic reasons or for the purposes of finding a better moral environment for a growing family, Christian people re-locate in other communities. Friendswood Friends Meeting and Community affords many advantages which may interest families who are thinking of making a change.

Friendswood, a town of approximately two hundred, is located twenty miles south of Houston and thirty-five miles north of Galveston, Texas. Houston is a city of over four-hundred thousand and is rapidly expanding, affording an exhaustless market for farm, dairy and garden produce. Friendswood is surrounded by expanding industrial operations in which many Friendswood men are employed.

Figs, citrus fruits, rice, truck farming and dairying are the chief occupations. An acreage with figs, citrus fruits, chickens and a cow would afford a comfortable living for any family. Side lines such as mechanical work, would be a profitable supplement. There is a real need for good carpenters who could be kept busy the year around.

The church affords opportunity for spiritual service and expression, and serves as a source of inspiration and instruction. The public school is a source of satisfaction to all. We have a new modern building equipped for twelve grades. The superintendent, Wendell Hadley, and all the Board members are earnest Christian men and active members of the local Friends Meeting. Teachers are selected with particular emphasis upon their moral and spiritual qualifications as well as scholastic qualifications.

This information concerning the Friendswood community is authorized by the local Chamber of Commerce in the hope that Friends, or those in harmony with the beliefs of Friends and with an evangelistic emphasis, desiring to re-locate might be free to write for further information, or to investigate the situation here personally. Correspondence should be directed to any of the following:

Vincent Stevenson, President.

Wendell Hadley, Secretary.

Cecil Brown, Adviser.

Leonard Wines, Pastor.

In America, all possess alike liberty of conscience and immunities of citizenship. Happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

GEORGE WASHINGTON

CONTRIBUTORS

BONNIE DAY — 208 Fourth Avenue, Joliet, Illinois.

W. BRUCE HADLEY—Executive Secretary, Council of United Churches of St. Joseph County, YMCA Building, South Bend 12, Indiana.

JOSEPH HOFFMAN—4036 North Eleventh Street, St. Louis 7, Missouri.

JAMES E. PARKER—300 South Third Street, Spencer, Iowa.

R. FURNAS TRUEBLOOD—Friends Minister, 234 College Avenue, Richmond, Indiana.

Serve the Lord with gladness, come before his presence with singing. Know ye that the Lord he is God, it is he that hath made us and not we ourselves.

PSALM 100:2-3.

Give every man thine ear, but few thy voice: take each man's censure but re-serve thy judgment.

BIRTHS

DAVIS—To John L. and Alice Jones Davis on March 31, at Grinnell, Iowa, twin sons, David Joe and Donald James.

DEATHS

HIATT — Bertha White Hiatt at her home in Knightstown, Indiana, March 27, aged seventy-six years. She was a birthright Friend, the daughter of Edmund and Emily J. Woodard White. She attended Earlham College and was active in charity work for a number of years. She united in marriage with Edwin Hiatt who passed away in 1926, and was later married to Charles E. Hiatt and was active with him in pastoral work. Her membership had been returned to Raysville, where she was an elder. Homer G. Biddlecum, Richmond, and Harry Cooper, her pastor, were in charge of services, with interment being made in Raysville Friends Cemetery. She is survived by two sisters and three brothers, Edna W. Wright, New York City; Evelyn W. Elliott and Cecil E. White of Knightstown; Howard W., Indianapolis, and Wayne W. of Mays; and three step-children.

KESSLER — Lydia Terrell Kessler in March, aged eighty-three years, at Oskaloosa, Iowa, where most of her life was spent. She was the daughter of Thomas and Lydia S. Terrell, and was a birthright member of the Society of Friends, of which she was a deeply concerned and active member. Surviving are a daughter, Sarahmae Kessler, a son, J. Terrell, both of Oskaloosa, five grandchildren; ten great grandchildren; one brother, Samuel S. Terrell of Oskaloosa.

PEERY—Jessie Lucile Peery on April 16, in her fifty-second year, at Evanston, Illinois. She was born at Sterling, Kansas, the daughter of Henry and Martha Chawner Peery, and her early years were spent in Sugar Plain Community. For a number of years she gave service in city mission work, principally in Chicago, where she was a member of

Evanston Friends Meeting. Burial was at Sugar Plains, with B. F. Richter in charge. She is survived by a sister and three brothers.

PEMBERTON—Kate Wing Pemberton on April 10, at the home of her sister, Nancy Owens, in Whittier, California. She was a birthright member of Friends, the daughter of Charles and Sarah Thornburg of Iowa. She was united in marriage with G. Elmer Pemberton. Her life was one of quiet service. She is survived by two daughters, Gladys Shreve, Whittier; Katherine Hare, Wilmington; three sons, Carl Pemberton, Whittier; Brooks, Los Angeles, and Max of Salem, Oregon; two sisters, Nancy Owens, Whittier; and Dosha Symóns of Los Angeles; and three grandchildren.

RETHERFORD—Fairy Myrtle Retherford at her home in Winamac, Indiana, on April 23, aged seventy-one years. She was an active member of Bethel Friends Church where services were held with Arthur Williams of Alexandria, Indiana, officiating. She was the mother of John M. Retherford, pastor of Courtland Avenue Friends Meeting of Kokomo. Surviving are the husband, John F. Retherford, eight children, twenty-four grandchildren and three great grandchildren.

WHITE—Willis H. White in April at Providence, Rhode Island, in his eighty-fourth year. He was born in Millville, Massachusetts, son of John B. and Maranda Harkness White. He was clerk of the Providence Monthly Meeting for twenty-five years, was president of the Rhode Island Peace Society for a number of years, and was a trustee of the Lincoln and Moses Brown schools. He was prominent in business in Providence. He is survived by four children, Mary Harkness Flag of Phoenix, Arizona;

Louisa, Charles H. and Edward A. White, all of Providence; eleven grandchildren and ten great grandchildren. Services were held in the Friends meetinghouse and burial was made in Friends section of North Burial Ground.

OPPORTUNITY FOR FRIENDLY SERVICE

An experienced bookkeeper is needed to work in a Friends' Institution. This affords an opportunity of service for some one with interest in Friends' work.

WANTED

Light work by older woman in home in, or near Indianapolis. Wish to attend Friends Meeting. Box B., AMERICAN FRIEND.

The American Friend is printed by

**NICHOLSON
PRINTING COMPANY**

RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

STABILITY—SAFETY—SECURITY



PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

Westtown Offers:

- Wholesome association in a spacious and beautiful countryside.
- Thorough academic training for college entrance.
- Opportunity to share in a wide variety of athletic, hobby, and other extra-curricular activities.
- Training and guidance in social, moral, and religious adjustment.

For catalogue, address:

JAMES F. WALKER, Principal, Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister Riley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5308 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay Des Moines, Iowa
Dorothy Lloyd Gilbert Guilford College,
North Carolina
Ashton M. Otis Whittier, California

Subscription Price \$1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Advertising in the Local Meeting Directory,
5 Cents per line per issue. Other Advertising
rates given on application.

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to

EDITOR, AMERICAN FRIEND
Richmond, Indiana

GEORGE SCHOOL

Attendance of
Friends Children

Applications already received will fill all places for the next school year. Friends' children will be given preference on the waiting list if they are applicants for the First or Second Class (9th or 10th grade). Names will be taken from this list to fill any vacancies.

The Committee on George School wants to make enrollment possible by financial grants.

For a catalogue and application blanks address
GEORGE A. WALTON, Principal, Box 351, GEORGE SCHOOL, PA.



In Southern California

"Higher Education with a constant overtone of Quaker Responsibility in the Social Order."

Highest Academic Accrediting
Recognized by
Association of
American Universities
American Association of
University Women

For Bulletin, address the Registrar

WHITTIER COLLEGE, Whittier, California